

November 2019 • e-ISSN: 1857-8187 • p-ISSN: 1857-8179

<https://doi.org/10.5281/zenodo.3592096>

Research Article

**THE PROVERB IS THE PEARL OF
THOUGHT****Literature****Keywords:** nation, social life, folklore, proverb, written literature, modern experience, effect, old literature, new literature.**Ulugov Abdulla Uzbekovich****Docent of Tashkent State University of Uzbek language and literature
City Tashkent, Uzbekistan****Abstract**

This article is about the etymology of national proverbs and their roles in social life. In this article it is important to pay attention to the reasons of proverbs pass to generation and there are some examples of East literary books and literary examples of Turkish peoples.

The Proverbs enumerate many aspects of peoples' life experiences, their way of thinking and life which were accumulated over many years. For this reason, the articles of different peoples are similar in essence. Although it is called "Arabic proverb", "Uzbek proverb" and "Indian proverb", such a distinction is relative. This is because Arab or Uzbek proverbs adorn the spiritual life of other nations. It means that all people in the world, regardless of their religion and race, have the same roots. The proverbs are always adorned with the dialogue and communication of the people as an embodiment of folk art. As the gold doesn't rust in the snow, raining, and rain, so does the essence of the proverbs, no matter how much time passes. On the contrary, as time goes by, new aspects of article content will become more and more obvious. These show that they have a strong foundation against other kinds of folklore like fairy tales, songs, and poems. The proverbs are more prominent than other pearls of folk art, not only because of their depth and breadth but also because of the compactness and tone of their expression. They are a song that reflects the people's spirit, the heart of the people, not the poems, the fairy tales. Also, they decorate with charm, weddings, funerals, and any gathering. The proverbs are especially admirable for examples of written literature such as poetry, story, story, novel, drama, and tragedy. For example, the "Shahnameh" of Firdavsi, Dante's "Divine Comedy", the "Guliston" and "Buston" of Sadi Sherozi, the Nizami Ganjavi, Khusrav Dehlavi, Abdurahman Jomi, and the "Hamsa" of Alisher Navoi, they are the proverbs and words of wisdom that cover the pages of remembrance as the sun and the moon. For example, Sadi commented on the reason for writing his book Guliston, which is one of the most brilliant works of the East, not only East, but also in the world: "Breath passes every moment, // It burns until it stops!" // Fifty years passed asleep, // The rest of the five days is anxious, // Unhappy with shame, // Left behind caravan. // Passenger's morning sweet sleep // Prevents the destination. // Who came here, built a building, // He left, left alone ... // Don't give a damn to the world without // You will never have a friend. // It will surely be good and bad, // Happy person leaving a good name." In the later chapters of Gulistan, proverbs, like chain rings, are closely connected to each other, and are influenced by the wisdom of the Oriental wisdom, which is an indispensable power to the people, and to the advice of all times. will give. (Saadi Sherozi. Gulistan. - Tashkent: Gafur Gulom Publishing House, 1968. - 184 pp. - 11).

Comparing the Turkic literature with the masterpieces of the peoples of the East and the peoples of other regions of the world, these articles say that the literary thinking of the peoples of the world was a "red thread" and they were similar in meaning. What is most striking is that the proverbs appearing in ancient times are not so old, the winds of years and ages did not hurt them, and the proverbs live just like today, reflecting the day like a mirror. In the form of proverbs, time has a greater and more immediate effect on material things than on intangible objects, every moment of the past, from magnificent architectural structures made of stone, marble, and brick, to a knife, spoon, and plow. It turns out that the household items such as spears, rifles, pots made of clay, bowls, bowls, bowls, cloths, and clothes are all eaten. For example, in a famous book *The Thousands of Nights in the Arabian Tales*, the proverb says: "The Banda sees everything that has been put on his forehead" and tells the prince that he is in trouble. "You are the reason. In the beginning, these things are written in the forehead. It is the will of the Creator. We no longer have to endure until we get rid of all these difficulties" (*One Thousand Nights: Arabian Tales*. Eight volumes. Volume 7 - Tashkent: Uzbekistan, 2015. - 504 pp. - 160).y to accumulate wealth, carefully preserve it, add it to it and make a profit from it. It is said: "If you use your intellect, your state will increase, // If you produce good fruit gradually," (*Panchatantra*, or five holy books. page). People with an open mind can learn a lot about life from the commentary and commentary on the articles.

Every day it is a kind of classroom for them". In this book of *Hindus*, the proverbs in Saadi's *Gulistan* are interpreted as a summary of life's events. These articles are intended to serve as an example, a model for people to follow, and the right advice on how to choose the right path. Not only are they deeply thought-provoking but also profound in their emotions. That is why every nation has its own songs, poems, fairy tales, and articles are passed down from generation to generation. This blessed legacy is the culmination of simple discussions, discussions, and weddings and funerals, both from family matters to family relations. Because the proverbs give a solemn tone to the exhortation, to the exhortation, to the call, to the call, to the excitement of the people, and to the excitement of life. We can say that the songs, together with the poems, form the cornerstone of folk art. The articles are presented in all forms of intangible culture of mankind. This is because they accumulate from the everyday experience of people and leak from the deep layers of history. The proverbs reflect the realities of their ancestors, their passion, their aspirations, their desire for their descendants, their ambition, their pure purpose, their time and place. In this regard, the work of Mahmud Kashgari's "*Devonu lugotit Turk*" is unique in the history of Uzbek literature.

Professor Hamidulla Boltaboyev notes that "*Devonu lugotit Turk*" contains 318 proverbs and words, 26 of which are mentioned twice, and 6 are mentioned three times. These articles refer to the philosophy, experience, and attitudes of the Turkic peoples." - Tashkent: "*MUMTOZ SOZZ*," 2016. - 388 pp. - page 15. This work by Mahmud Kashgari is very different from *Panchatantra* and *Gulistan*. The Hindu ghost, Saadi's work is a collection of didactic stories and poetic aphorisms, while the *Devonu Lugotit Turk* is a collection of words, dictionaries, or words.

The author describes this feature of the work: "I went a long way in explaining the features and uses of the words of each tribe. In this case, I have cited the Turkish poems, the words of wisdom and the proverbs in the days of joy and mourning, so that their users can convey it to the speakers and the translators in turn. (Source: p. 25). The articles in the *Devonu Lugotit Turk* reflect the living spirit, endlessness and aspiration of our brave ancestors who have lived in the pastures, grazing cattle on the boundless steppes. For example: "When the Alpine is in conflict with the enemy, the scientist will be tested in the debate", "The door is open to the slumber," "Do not speak with the fire," "Know this and do as much as you can with your hand." "Time will pass away, man will never be satisfied, and no son will live forever." "Give your sweet food to others. Respect your hot-blooded guests, so that your fame will spread to the people." (Source: pp. 48 - 51). The essence of these articles is that the fine lines of human thought, the human spirit, philosophy and the best traditions of poetry are absorbed. From these examples, the proverbs do not just appear, no one can invent them, this masterpiece of human thinking is born into a spark that sparks a dramatic collision of life with people, and so the articles never stop. It is obvious that they are so vigilant that they will not leave anyone indifferent. If the articles in *Gulistan* or *Zarbulmasal* are compared to literary examples, such as rubaic, hoof, individual, or poems of modern poets, the work of Saadi and Gulhani is clear in form and content. The articles are polished in form and content, so they can be passed on from generation to generation without interruption. The lines of the poems of the poets often contain falsehoods that undermine the meaning and delight the poet. Such shortcomings and shortcomings cut the life of poetry. The proverbs are free from such maladies. They are consumed in shape and content. Though its shape is influenced by its form, it does not severely affect its content. That is, over time the pronunciation and composition of the proverbs in the articles will change, but the overall meaning of the article will remain. For example, in the *Devonu Lugotit Turkish*, an article was published that reads: This article translates into the current language as "The fox grows up in its nest (burlap)." Mahmud Kashghary notes that "This article is meant for the insult of its people, their offspring and their country." (Kashgar M. Devoni, *Dictionary of Turkish*, Vol. Z", 2016. - p. 57). From this example it is clear that the articles do not simply describe the experience of the people, but express their thoughts through vivid images and symbolic gestures. Another example of this is how articles compare people's actions and actions to other creatures, and the purpose of this article is to make an impressionable impression. This is evidenced by the combination of comic stripes and articles.

The article *DevonuLugotit Turk* says that Kal's place of origin is a shop. This article is said to have been used at the time, as the "Taz Bokchur" (Source: p. 36). This article, with its distinctive character, captures the cinematic, quirky tone. It says that everyone should try to cover up their faults, faults, flaws, and make others look clean, clean, and clean, but people will notice their efforts and their mastery. The words "throat" and "throat" in the articles refer to the way in which people live. Mahmud Kashgari noted that our ancestors used the word "Bird Wing, Earth Atin", that is, "Bird with wings, with earth." This article, with its distinctive character, is also breathing time.

Many articles in the Devonu Lugotit Turkish are exemplified by living things, thus highlighting the strong connection between human life and natural phenomena. For example, it is said, "A bull's head is a hammer, and a head of a calf," that is, "A bull's head is good until the ox has a foot." Page). Young people who live in urban environments, apartment buildings and who do not see horses, donkeys, oxen, and calves clearly do not understand the meaning of such proverbs inherited from our nomadic ancestors. naturally. They do not realize how important these creatures are in people's daily lives, and that their lives depend on them, not in the past, in the present, and in the future. Our ancestors, however, attributed most of human activity and interpersonal relationships directly to living things and to symbols. For example, "When a child is born in the mind, its horse is unar," ie, "If a kid is born in a canteen, the grass will sprout in the ditch," "The receiver is the lion, the giver is the mouse." It refers to the relationship between the lender and the borrower. The lender is like a lion, and the lender is a mouse. That is, he is fearless, like a lion who lends. And the one who borrows makes him tremble like a mouse. Such proverbs, expressing immeasurably broad and profound content, reflect the bright image of our ancestors. In Devonu lugotit Turk, the term "atan" refers to a camel, which is attached to the footnote "If the horse is hungry, it is less visible." (Sour. P. 69). This article translates into our current language: "A father's burden is light on the hungry, even if it is food." The horse is a strong and strong camel, and weighs a hundred and fifty pounds and carries it to distant locations. For those who suffer from hunger and suffer from hunger, so little food is available. She was afraid of losing her food. Not only in the days of Mahmud Kashgari, but in the recent past, people have been suffering from drought and the resulting famine. The Devonu Lugotit Turk has repeatedly pointed out that people suffer from natural disasters, social injustice, and lack of self-awareness. After the meaning of the words and the scope of the words was announced, "Ingan groan, boots." source on page 98); "If there is goodness, the earth is not dead, and the drink is not a horse." (Source: p. 88) "When the gas goes out, the duck's pond is dried up." ("If a dog is ashamed (when a dog is ashamed), it does not stink." (Source: p. 95); ("The fish is in the water, out of sight." Source: p. 254); "There is a cloud over Ermaku. " For example, "The mountain does not bend with the ropes, the sea is not covered by the boat." (Source: p. 86).

The key to unlocking the meaning of the words in the articles "Devonu lugotit Turk" is their original barometer, indicating their level of application. Mahmud Kashari clearly and accurately explained what events and points were mentioned in these articles with a clear image to explain the words mentioned. In general, the articles on animal husbandry in Devonu Lugotit Turk are important. It is based on the lifestyle of our ancestors back then. These proverbs are inspired by an exhortation, an exhortation to live a true life. These masterpieces of human thought are embodied in the elegant, polished form of the truths that our ancestors learned and tested.

The articles are so valued that they give a healthy idea of how to lead people in the right direction, to avoid depression and to save them from suffering. Healthy ideas are born suddenly, not individually, on the basis of many life experiences. The fact that creatures, including horses, camels, donkeys, wolves, foxes, lions, are more prominent in the Devoni Lugotit Turk than in any

other proverbs, because they are nomads, they are closer to nature than we are, and they are part of their daily lives.

Because each nation has its own way of thinking, specific and appropriate. This is reflected in his proverbs. For example, "Devoni lugotit Turk" has the word "sundir", which means "sea", to explain it: "Donkeys: if I am impatient, I will drink water in the sun." I drink water from the sea (sunshine)" and it has been stated that this proverb will apply to those who wish to live long enough to attain the goal (Source: p. 325). Some of the proverbs mentioned in Mahmud Kashghari's work have been kept up to date with certain changes not only in Uzbek, but also in the daily communication of Kazakh, Kyrgyz and Karakalpak peoples. This is reflected in Mukhtar Avezov's works "Abai" and "Abai's Way". Published over the past 30 years (1942 - 1972) in Kazakh, 25 times in Russian, 21 in the Commonwealth of Independent States languages, 16 times in foreign languages, 88 times in total to the 100th anniversary of the great Kazakh poet M.Avezov - Tashkent: Publishing House of Literature and Art named after Gulam, 1997. - 64 pp. - 32 (Avezov M. Abay. First Book - Tashkent: Uzdunistan, 1951 - 416 p. 81), "The Governor is the People, the Land is the Land" (Source: 77) - The sun has its ashes" (Source, p. 108), "Break the Word" (p. 126), "The dead bride does not lie in the coffin after she has given it" (p. 132). Do not take away from the earth" (p. 155), "Long live, few know." (p. 158); If the snow ache, restrain your mouth" (p. 185), "Death spreads the wealth of the living, the opening of the poor" (p. 198), "The bridegroom's horse" Is there anything worse than evil?" (P. 281), "He who does not shy away" (p. 303); The bird will not be satisfied with the one who gives it" (p. 375), "The dog loses the turf" (p. 385), "The horse shouts at the camel" (p. 404) lick" (p. 411); "Be poor, be poor, it is not defective." (Avezov M. Abay. Second Book - Tashkent: Uzdunistan, 1953. - 494 p. 67) There is an accident" (p. 80), "Life is sad, it is sad "(p. 82), "Risk yourself, swallow stones "(p. 100), "Before the soul, after the mind "(p. 113)), "If the dog has a dog, the god of the wolf" (p. 115). (p. 125), "The wolf in the wilderness alone does not bear the brunt" (p. 168), giving life to the events described and making the characters appear vivid. In the work of Mukhtar Avezov, these articles are presented in the interplay of characters. When they argue, they want to prove their reasonableness, to put their opinions into action, and to show that they are smart.

In particular, officials strive to base their opinion on the proverb and say firmly when they want to express their views. For example, Abyssinian brother Ospan told Orazbai, who used violence against everybody, "Ora! Angry, sorry excuse! I heard that he was upset with me. As you know, I didn't beg or shake hands with the Kazakh boy. I'm not afraid of you. The Shepherd does not have to be afraid of the sheep, though it is a complete application. "- Avezov M. Abay. First Book - Tashkent: Uzdunistan, 1951. - 416 - p. He says. Or Darmen Abish, "What do you mean!" "Some ask for a friend's back saddle," they say. It is true that Abai is trying to make trouble for my lord, to make a mistake and to turn to the enemy on this occasion. What does it say and how? You can see the fat in the work and mood soon! "(Sources, p. 285). As examples, it is clear that he has put an article in the comments to help clarify the character's thoughts and to get his opinion more effective.

This is because the proverb cited by the proverb does not impress the applicant. If the proverbs in the novels "Abai" and "The Way of Abai" or other works focus on the meaning and content of their lives, their joys, their grief.

The sadness of the story is reflected in a very compelling and vivid image. Therefore, each proverb focuses on the deeper layers of social life, its difficult problems to understand and explain. In this respect, neither puzzles, nor anecdotes, nor fairy tales or poems can be coined. In this masterpiece of folk art, there is a spiritual ointment that is soothing, soothing and soothing. For example: "Eyes like a star and many mouths are empty" (Avezov M. Abai's Road. Second Book - Tashkent: Uzdevr., 1960. - 494 pp. 108) "The shadow, the sun upon your head, you cannot escape, the cloud over your head, you cannot find it" (Source: page 110), "The mouth is the gate, the word is the wind" (p. 247), "The earth dishonors the rabbit," (p. 247), "The tyrant dies with violence" (p. 248), "Man does not find virtue; but it cures pain" (p. 305), "What can I do if I try to take revenge on a stray dog?" (p. 327), "There Is No Speech" (p. 329) - an open space" (p. 331), "Even if you melt it in the grass, gold will never be copper, and if you wrap it in your feet, you will find it" "If you melt away like a lead, if you suffer, you will lose your purpose. You are going to be sad", "Youth is an herb, old age is slavery" (p. 362), "Good is good for everyone, good is good for brave people", "Is the world without good excuses??" "A good word to a wicked man is the same as the one written down in the water. "Life is so rare" (p. 372), "The evil gathers near the dance" (p. 404), "There is no lost village, no accountable nation," There is no revenge on humor, there is no end to gossip!" "An unhappy eye is over his head, and silent speech is silenced" (p. 425). What is more than a stone? " (p. 428), "Even if the worst enemy is beaten and beaten, he will lose his mind and become frightened" (p. 444). The depressed modern-day people can be a source of spiritual support and comfort to people of the future. "Good dog does not show a dead dog" in Mukonov's works (Mukonov S. Lame fighter: Stories, stories - Tashkent: Publishing House of Literature and Art named after G. Gulom, 1970. - 400 p. "Do Not Say No Wolf" (p. 41), "A rich man becomes jealous" (p. 49) But weddings do not always have love" (p. 52), "Bone disease does not cease to be affected by how many feet" (p. 53), "Insect fly is dew" (p. 63), points near the distant land" (p. 63), "The general war is one of many, whether you run away or run away" (p. 118), "The Alpine Born, the Horse Bare" (p. 135), "A servant born on a mountain will have two eyes on a stone" (p. 151), "The wealth of a rich man and the soul of a servant is sweet" (p. 152); "Son is not a barren woman - ask for his life don't have a dog - ask for his blessing", "A bad boot cannot go out, a bad snack can't eat," "A bad dog is covered by a bad, God with a bad intention finds God" Articles such as "n", "No one can be rich, no earth, // a glittering sun," (p. 155) reflects the artistic thinking of the cattle population on social life. They express the protest of social injustice and inequality prevailing in society. While it is unlikely that people will be able to solve the current injustice, their hatred for oppression has been fueled by bitter and ironic proverbs.

These articles point out that the spiritual fall of selfish, selfish, violent people is "the rich man is jealous" and "the rich are the ones who are rich and the servant is sweet." These proverbs

were woven by the dark outrage of oppressed, humiliated and humiliated people. These proverbs show the pain, suffering, and hatred of those who are unlucky and who have suffered unjustly.

In comparison with the works of such great writers as European writers, such as O.Balzac, Stendal, G.Flober, G.Mopassan, A.Pushkin, I.Turgenev, F.Dostoevsky, L.Tolstoy, A.Chekhov, R.Tagore, M. It is evident that the works of Orientalists such as A.Avezov, S.Mukonov, A.Kahhor, Oybek are widely used in the works. This is due to the fact that the contemporary literature of the East still maintains a close connection with the folklore, which continues to be a bit of an ancient ancestor in the culture, discourse and communication of the peoples of the region. In Western societies, the individuality of each individual - the strength of individualism, and the prevailing prevalence of community in the East - is a solid basis for this identity in the culture and literature of these two regions.

Unless explaining the content of the nomadic lifestyle, livestock-related proverbs in the Devonu Lugotit Turkish, or in the works of Turkic literature such as Mukhtar Avezov and Sobit Mukonov, Europeans, modern-day youths born in modern urban environments, will not understand. Because they do not know that the fly stops when the dew falls, so what is the slave? From this, this pearl of thinking leaks from the way of life of the people, in the time and place in which they live, and the fact that the environment is the only source of it. The proverbs also serve as a mirror image of the social life and the interaction of people, both in folklore and in the classical examples of written literature. This is especially true in Turkish literature. "Alpomish", "Gorgogli" epics, folk tales, "Devonu lugotit Turk" by Mahmud Koshgari, "Qutadgu bilig" by Yusuf Hos Hajib, "Hibatul Truth" by Ahmad Yugnaki, the "Hamsa" of Alisher Navoi, "Zarbulmasal" by Gulkhaniy and other works can serve as evidence. The works of such writers as Mukhtar Avezov, Sobit Mukonov, Sadriddin Aini, Abdulla Kadiri, Cholpon, Fitrat, Oybek, Gafur Gulom and Abdulla Kahhar testify to the fact that this feature of the literature of the Central Asian peoples has continued. The proverbs of folk artistic thinking are: "Abai", "Abai's Road", "Lame fighter", "Memories", "Slaves", "Past days", "Scorpio from the altar", "Night and day", Illuminating pages of magnificent 20th-century patterns as bright as light, and brilliant as a pioneer that embodies the whole essence of world-class storytelling, such as The Thief and the Patient. This unique masterpiece of thinking is born out of the eternal spiritual needs of the people - the great sadness, the inexhaustible anguish, the inexhaustible desire, the endless joy. As a result, the power of articles is constantly changing and polishing over time.

References

1. Avezov M. Abay. The first book. - Tashkent: Confederation, 1951. - 416 p.
2. Avezov M. Abai Road. The second book. - Tashkent: Conflict, 1960. - 494 p.
3. M. M. Devoni Dictionary of Turkish Three volumes. Volume 1 - Tashkent: "WRITING WORD," 2016. - 388 p.
4. One thousand nights: Arab fairy tales. Eight volumes. Volume 7 - Tashkent: Uzbekistan, 2015. - 504 p.
5. Mukonov S. Deserted floor: Stories and stories. - Tashkent: Gulam Literature and Art Publishing House, 1970. - 400 p.
6. Panchatantra or five holy books. - Tashkent: The New Generation, 2013. - 336 p.
7. Sadi Sherozi. Gulistan. - Tashkent: Gafur Gulom Publishing House, 1968. - 184 p.
8. Mount as High: To the 100th anniversary of the great Kazakh writer M.Avezov. - Tashkent: Gulamur Literature and Art Publishing House, 1997. - 64 p.